

## 1 Samuel 24:8-22 - Thursday, July 31<sup>st</sup>, 2014

- Because of the numerous life lessons that are here in chapter 24 we only made it to verse 7, however, Lord willing we will finish it tonight.
- By way of an introduction, I think it would be good for us if we had the back story, so we can hit the ground running, here in verse eight.
- After God yet again, delivers and saves David from Saul's murderous rampage, he returns to En Gedi once again to try and finish the job.

- This time were told that Saul took with him three thousand men from his elite forces, after someone informed him where David was hiding.
- Once he arrives there, we're told he enters a cave in order to relieve himself, and of all the caves in En Gedi, it's the same one David is in.
- This was clearly no coincidence rather; it was God's providence, this because, God is going to test David and at same time spare Saul.

- The test comes by way of what could arguably be deemed a "no brainer," for lack of a better word, such that, David could actually kill Saul.
- An opportunity presents itself in such a way, that David can now be a moment away; from making all of his suffering and difficulty go away.
- Even your friends are confirming it by quoting scripture saying: "This is the day of which the Lord said to you, do what seems good to you."

- The only problem is, David has a check in your heart, and as such, lacks the peace about carrying out that, which may seem good to do.
- Namely, cutting off Saul's head, just like he cut off Goliath's head not long before, especially given that both were hell bent on killing David.
- Instead of cutting his head off, he cuts the corner of his robe off, which is interesting for a number of reasons chief of which is its symbol.

- Let me explain, the border of ones robe was a symbol of and a reminder that they were to be heavenly people just as their God in heaven.
- The reason for this was that the corners of their robes were to be made with a blue thread, and it was to be in the tassels on the corners.
- The color blue was the color of heaven and as such, every time someone looked down at the blue tassel it would remind them of their God.

**Numbers 15:37-41 NKJV** Again the LORD spoke to Moses, saying, (38) "Speak to the children of Israel: Tell them to make tassels on the corners of their garments throughout their generations, and to put a blue thread in the tassels of the corners. (39) And you shall have the tassel, that you may look upon it and remember all the commandments of the LORD and do them, and that you *may* not follow the harlotry to which your own heart and your own eyes are inclined, (40) and that you may remember and do all My commandments, and be holy for your God. (41) I *am* the LORD your God, who brought you out of the land of Egypt, to be your God: I *am* the LORD your God."

- It's also believed that the name of ones tribe was embroidered on the hem of their garment, which would have even had more significance.
- More specifically, it would denote ones position and authority, and it would even become an outward display of ones spiritual devotion.
- What's sad about this is that these tassels became such an outward show that in the New Testament, Jesus had to rebuke their hypocrisy.

**Matthew 23:5-7** "Everything they do is done for men to see: They make their phylacteries wide and the tassels on their garments long; they love the place of honor at banquets and the most important seats in the synagogues; they love to be greeted in the marketplaces and to have men call them 'Rabbi.'

- It's also interesting to note that these tassels were also a symbol of ones power, and it's evidenced by the woman's faith in touching Jesus'.

**Matthew 9:20-22 NKJV** And suddenly, a woman who had a flow of blood for twelve years came from behind and touched the hem of His garment. (21) For she said to herself, "If only I may touch His garment, I shall be made well." (22) But Jesus turned around, and when He saw her He said, "**Be of good cheer, daughter; your faith has made you well.**" And the woman was made well from that hour.

**Mark 5:25-34 NKJV** Now a certain woman had a flow of blood for twelve years, (26) and had suffered many things from many physicians. She had spent all that she had and was no better, but rather grew worse. (27) When she heard about Jesus, she came behind *Him* in the crowd and touched His garment. (28) For she said, "If only I may touch His clothes, I shall be made well." (29) Immediately the fountain of her blood was dried up, and she felt in *her* body that she was healed of the affliction. (30) And Jesus, immediately knowing in Himself that power had gone out of Him, turned around in the crowd and said, "**Who touched My clothes?**" (31) But His disciples said to Him, "You see the multitude thronging You, and You say, '**Who touched Me?**'" (32) And He looked around to see her who had done this thing. (33) But the woman, fearing and trembling, knowing what had happened to her, came and fell down before Him and told Him the whole truth. (34) And He said to her, "**Daughter, your faith has made you well. Go in peace, and be healed of your affliction.**"

- For those of you who were with us for our study through the Book of Ruth you may remember the account of when Ruth slept at Boaz' feet.

**Ruth 3:8-11** In the middle of the night something startled the man, and he turned and discovered a woman lying at his feet. "Who are you?" he asked. "I am your servant Ruth," she said. "Spread the corner of your garment over me, since you are a kinsman-redeemer." "The LORD bless you, my daughter," he replied. "This kindness is greater than that which you showed earlier: You have not run after the younger men, whether rich or poor. And now, my daughter, don't be afraid. I will do for you all you ask. All my fellow townsmen know that you are a woman of noble character.

- The reason I point this out is, in Ruth asking Boaz to spread the corner of his garment over her was symbolic of Boaz' authority over her.
- Here's where I'm going with this, the reason David cut off the corner of Saul's robe, was to cut off this tassel and all that it would symbolize.
- In other words, he cuts of Saul's power and authority and in so doing symbolizing Saul's power and authority was given to David instead.

- I would suggest that it was for this very reason that David's heart was troubled by what he had done in the sense that he had shamed Saul.
- By that I mean David had realized how that he forcefully and even mercilessly cut off Saul's authority and position as the Lord's anointed.
- This would explain why David, at great risk to both himself and his men, would reveal to Saul what he had done while Saul was in the cave.

(5) Now it happened afterward that David's heart troubled him because he had cut Saul's *robe*. (6) And he said to his men, "The LORD forbid that I should do this thing to my master, the LORD's anointed, to stretch out my hand against him, seeing he *is* the anointed of the LORD."

(7) So David restrained his servants with *these* words, and did not allow them to rise against Saul. And Saul got up from the cave and went on *his* way.

(8) David also arose afterward, went out of the cave, and called out to Saul, saying, "My lord the king!" And when Saul looked behind him, David stooped with his face to the earth, and bowed down. (9) And David said to Saul: "Why do you listen to the words of men who say, 'Indeed David seeks your harm'? (10) Look, this day your eyes have seen that the LORD delivered you today into my hand in the cave, and *someone* urged *me* to kill you. But *my eye* spared you, and I said, 'I will not stretch out my hand against my lord, for he *is* the LORD's anointed.' (11) Moreover, my father, see! Yes, see the corner of your robe in my hand! For in that I cut off the corner of your robe, and did not kill you, know and see that *there is* neither evil nor rebellion in my hand, and I have not sinned against you. Yet you hunt my life to take it. (12) Let the LORD judge between you and me, and let the LORD avenge me on you. But my hand shall not be against you. (13) As the proverb of the ancients says, 'Wickedness proceeds from the wicked.' But my hand shall not be against you. (14) After whom has the king of Israel come out? Whom do you pursue? A dead dog? A flea? (15) Therefore let the LORD be judge, and judge between you and me, and see and plead my case, and deliver me out of your hand." (16) So it was, when David had finished speaking these words to Saul, that Saul said, "Is this your voice, my son David?" And Saul lifted up his voice and wept.

- At first read this is as puzzling as David's remorse for cutting off Saul's robe in the sense that he could have just stayed in the cave and hid.
- The question is why did David take the risk, come out of the cave and reveal himself to Saul, then go as far as bowing down before Saul.
- The answer may come as quite a surprise, but I would suggest that it was David's remorse for shaming the king that propelled him to do it.

I trust you won't mind me quoting from Spurgeon again, especially after you hear the eloquent explanation of how utterly mortified David was, and why it was that he would put himself in harms way and do this. "Dr. Kitto, in his Daily Bible Illustrations, forcibly describes the scene, and that which followed it: 'Although under the influence of the master-hand, which held back the fierce outlaws, Saul was suffered to escape unscathed from that dangerous cave, David was willing to secure some evidence of the fact that Saul's life had been in his power. He therefore approached him softly ...and cut off the skirt of his robe. No sooner, however, did Saul arise and leave the cavern, and his men begin to laugh at the ridiculous figure the sovereign presented in his skirtless robe, than David's heart smote him for the indignity he had been instrumental in inflicting on the royal person. Yielding to the impulse of the moment – which again was right, though it might have been in common calculation, most dangerous, he went boldly forth to the entrance of the cave, and called to the king as he descended in the valley, 'My lord, the king!' -- Well did the king know that voice. A thunderclap could not have struck him more. He looked up, and David bowed himself very low, in becoming obeisance to his king. He spoke. In a few rapid and strong words, he told what had happened – he described the urgency he had resisted – he held up the skirt in proof how completely had been in his hand the life he spared – saying, 'I have not sinned against thee; yet thou huntest my life to take it. The Lord judge between me and thee; and the Lord avenge me of thee; but mine hand shall not be upon thee.' --- Behold, now that stern heart is melted. The hard wintry frosts thaw fast before the kindly warmth of his generous nature. Saul weeps; the hot tears – the blessed tears, fall once more from those eyes, dry too long.'"

- One of the reason I felt it was necessary to share this with you is because often times we study God's Word void of the emotions within it.
- To do so is to err greatly. We would do well to remember that Saul is still David's king, and moreover, Saul is still David's own father in law.
- I can't help but wonder about the intensity and the enormity of Saul's emotions and thoughts. What could he possibly be thinking about?

- Is he waxing sentimental thinking about the good old days when David slew Goliath on his behalf and delivered them from the Philistines?
- Maybe he's reflecting on the good times when he walked his daughter Michal down the isle to give her hand in marriage to a young David.
- Or, maybe he's actually thinking about how embarrassed he is in front of his three thousand men, not to mention David's six hundred men.

- While we can't know for sure what he's thinking, we can know for sure what he's experiencing. What he's experience in a word is, sorrow.
- The problem is, the sorrow he's experiencing and demonstrating is not a genuine godly sorrow rather; it's the sorrow of being found out.
- The reason we can know that its not godly sorrow is that conspicuously absent from the narrative is any mention of Saul ever repenting.

2 Corinthians 7:10 NIV Godly sorrow brings repentance that leads to salvation and leaves no regret, but worldly sorrow brings death.

(17) Then he said to David: "You *are* more righteous than I; for you have rewarded me with good, whereas I have rewarded you with evil. (18) And you have shown this day how you have dealt well with me; for when the LORD delivered me into your hand, you did not kill me. (19) For if a man finds his enemy, will he let him get away safely? Therefore may the LORD reward you with good for what you have done to me this day. (20) And now I know indeed that you shall surely be king, and that the kingdom of Israel shall be established in your hand. (21) Therefore swear now to me by the LORD that you will not cut off my descendants after me, and that you will not destroy my name from my father's house." (22) So David swore to Saul. And Saul went home, but David and his men went up to the stronghold.

- Saul, to his credit, seems to have softened and been deeply moved by the grace and mercy he was the recipient of at the hands of David.
- One would think that all was well so much so it would bring into question Saul returning home with David instead of his return to the caves.
- However, David knows better. David knows that Saul's display of emotion, as sincere as it may seem, is void of any authentic repentance.

Alan Redpath of this says, "What a miserable picture Saul is! What is the use of saying, 'I have played the fool,' if he goes on playing the fool? What use are his tears and confession before David if he doesn't act upon his remorse? ...In fact, it is worse to have this kind of emotional response if it doesn't result in true repentance. If a man is emotionally upset, as Saul was, and awakens to his condition, but only weeps about it and still doesn't obey God, his second state is a thousand times worse than the first. Emotion that does not lead to action only leads deeper into sin and rebellion."